

A
CANDID INQUIRY

INTO THE
LAWFULNESS OF THE VARIOUS METHODS
RESORTED TO BY THE
METHODIST PREACHERS OF NOVA SCOTIA,

FOR THE PURPOSE OF OBTAINING
LARGE SUMS OF MONEY
FOR THEIR SUPPORT.

BY SCRUTATOR.

"The love of money is the root of all evil."

PRINTED FOR THE AUTHOR.
1845.

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A CANDID INQUIRY.

IN this day of increasing light and information, when every subject which comes within the range of human investigation is brought to the list of actual experiment, we may naturally expect that the sayings and doings of all public men, and bodies of public men, will be held amenable to the tribunal of an enlightened public for the manner in which all their official business is transacted. This is necessary in order to prevent corruption and deception, by which men of base principles often hope to trample upon the rights and liberties of their fellow beings, and escape with impunity. He who sees such principles in operation, to the manifest injury of the unsuspecting, and does not endeavor to counteract their influence, ought not to be regarded as a friend to mankind.

Having for several years past been acquainted with the Methodist Church of this Province, and becoming somewhat familiar with the various methods to which they resort, for the purpose of collecting large sums of money; at length I perceived, or thought I perceived, a great want of that candor and honesty which they recommend to others, and by which they professed to be governed in all their transactions. Unwilling to come to a hasty and uncharitable conclusion, I determined to go through a thorough investigation of the subject, in order to ascertain whether my suspicions were well grounded or not. Having frequently attended their Foreign Missionary meetings, and listened with attention to the pathetic appeals of the preachers in behalf of the *poor* benighted heathen, I was induced, with thousands of others, to contribute *my* mite for the purpose, as I *then* supposed, of assisting to send them the Gospel of our common salvation. But, to my great astonishment, I at length discovered that the money collected by the Wesleyan Methodists of Nova Scotia was not applied to the purpose for which it was avowedly collected; but was indirectly put into their own pockets.

To this conclusion I was led by their Foreign Missionary

Report, which goes into the hands of but few of the people; consequently, the public in general are kept in the dark. Believing that many, as well as myself, have been grossly deceived and imposed upon, I have been induced to undertake the unthankful and painful task of making a plain and fair statement of facts, and lay them before the public, and then let the people judge how far the Methodist ministers of Nova Scotia are governed by the principles of the Bible, the contents of which they profess to believe and teach to others.

In the year 1842, the sum of £941 3s. 7½d. currency, was collected in Nova Scotia district for, and in the name of the *poor heathen*. This sum when received in London amounted to £713 17s. 8d., sterling, which is £48 16s. 6½d. currency less than the amount collected. Consequently, printing the Auxiliary Report, collecting the money, and sending it to London, cost the sum of £48 16s. 6½d. Each person who gives two shillings or more in aid of this fund, is furnished with a copy of the Auxiliary Report, which contains the names of all those who subscribe to the Missionary fund, and induces them to believe that they are doing something towards sending the gospel to those in Pagan lands, but in this they are unquestionably deceived.

The Methodists in Nova Scotia do not support their own clergy, and large sums that are collected in England for the benefit of the heathen, are drawn out by them for the purpose of making up the deficiencies of their salaries in this Province. In the year 1843, the sum of £743 10s. sterling was sent from Nova Scotia to London, which, with the amount collected and sent in 1842, make in two years the round sum of £1457 7s 8d sterling, and if applied to the purpose for which it was said to be collected, might be the means of doing much good. But what will the reader think, when he is informed that in the above named two years, viz., 1842 and '43, after the above sum is collected and sent to London, at an expense of nearly £100, for the purpose it would appear of blinding the eyes of the people, the enormous sum of £3418 6s 10d sterling, or £4272 18s 6½d currency was taken out of the *poor heathen's* fund, and brought to Nova Scotia to pay the salaries of Methodist Missionaries in this enlightened Province !!!

From the above statement it will be seen that the Methodists

drew from the fund of the *poor* heathen in London, in two years, £2451 3s 11½d currency more than they collected and put into said fund.

If all Christendom were to act upon the same principle, how long before the heathen would be converted to the Christian faith, and when may the commencement of the Millennium be expected? I have examined several of their Foreign Missionary Reports, and find that the larger the sum that is collected and sent to London, that the larger is the sum drawn from that fund. This statement may serve to account for the untiring zeal that is manifested in collecting in behalf of the *poor* heathen. In 1842 there were fifteen missionaries in the Nova Scotia district, and when the above named sum is divided among them, with the amount collected purposely on each station for their support, will make up a pretty good salary. Will it not? But the question will be asked, Why collect money in the name of the heathen, and send it home to London at an annual expense of about £50, if the people are to *poor* support their own ministers. I will give what I can for the best answer to this question.—The ministers do acknowledge the amount they get annually. They collect *poor* can be for the *poor* name, or for the Home Mission, as they *poor*, and they have several ways of doing this in order to swell the sum into a respectable amount. Then they make use of the name of the *poor* heathen for the purpose of collecting money that could not be obtained in any other way, for many will contribute to send the gospel to the heathen, who would not give any thing towards the support of a Methodist Missionary in Nova Scotia. Thus, by this sort of deception, for several years past, over £900 annually, have been collected to support the gospel among the *poor* heathen of Nova Scotia. The *poor* bereaved widow and fatherless children are called upon to give something out of their scanty earnings towards sending the gospel to the pagans, and their state is described in such pathetic language and glowing expressions, that the generous hearts of the widow and fatherless have been called into action, and they have been filched of half of what they possessed, to send the bread of life to those who dwell in the “habitations of cruelty.” The ministers have publicly made these statements at their Missionary meetings, and then to induce others to give, have put down their own names and those of their wives and children.—

Now, I will ask the question, is it honest, is it according to the dictates of the Bible, to *beg*, persuade and extort money from the poor *widow* and *fatherless* child under the pretence of sending the gospel to the *poor* heathen, and then put the same into their own pockets. Examine the Auxiliary Report and you will find the names of some whose children are destitute of bread a considerable part of the year, because their parents are too poor to supply it; others are clothed by charity to enable them to appear decently at the Sabbath School; again, there are many others who give, who should appropriate that money to the payment of their honest debts. But how to get clear of these long winded beggars they know not; they might as well try to escape from the influence of a March wind. Does the Lord require such means to be made use of in order to support the gospel? Did St. Paul, or any of the other apostles ever practice or recommend deception to obtain money under pretence of advancing the cause of Christ in the world? Are such men the called and sent servants of Christ? Are such men deserving of support and encouragement from the people of Nova Scotia? The proper answers to these questions may be given by a discerning public. I am aware that you will be told in answer to what I have written, that all the Methodist ministers in Nova Scotia are considered by the people in England as Foreign Missionaries, and as such should be paid out of the Foreign Missionary fund. This I may grant, but why collect money in the name of the Home Mission, and apply it to pay their own salaries if they are Foreign Missionaries? If they are Foreign, then we have no Home Missionaries, and they collect, according to their own account, double the amount obtained from the Missionary chest, and put the same in their pockets. They do not send this home, nor give any account of it in either of their reports. In some stations, they get what they say is their salary. In others, they allow there is a small deficiency. Ask a Methodist preacher what is the amount of his salary, and the answer is only £35, but he is allowed a certain sum for his wife, for each child, house rent, travelling expenses, doctors's bill, medicine, furniture, servants, &c., &c. This method of dividing the amount seems to be intended to mislead the mind of the inquirer, and would have him think that their ministers were poorly provided for. Why not let the truth come out at once, and inform the people what is

the amount of a Methodist preacher's salary, and then the people would no longer be kept in the dark respecting this matter. Now, if the sum that is annually drawn from home, and the amount collected in Nova Scotia, in the name of the Home Mission, were put together, and equally divided among fifteen missionaries, the number in the afore mentioned years, it would give each over £300 per annum. This sum is exclusive of all other perquisites, viz., dwelling house, completely furnished; horse and carriage, marriage fees, with all the other presents which they receive. Now I say, when all these sums are put together, the salary of a Methodist preacher is much larger than they are willing to own, and might present to the money lovers of this age a pretty strong inducement to enter into the ministry for the sole purpose of gain. A person in England taking up the Foreign Report, and finding that fifteen missionaries in Nova Scotia receiving £426 sterling, at the same time know that a dwelling house, with many other articles, were furnished by the people, together with all their perquisites, would he not conclude the salary to be quite sufficient, even though he were among the heathen? And when he saw the sum of £742 sterling sent to England, would he not suppose that this was the total amount of all they collected in this heathen country? What would he say, if informed that the people in Nova Scotia were not heathen, that they were able and willing to support their own ministers, and actually gave them more than treble the sum transmitted by them to the Foreign Missionary fund?

I do not wish to be understood as objecting to the amount of salary received by the Methodist preachers, so much as I do to the deception they practice in their manner of obtaining it, and the want of candor in not being willing to own the amount which they receive. I know an individual from whom many a pound has been obtained by the preachers pleading their poverty and telling him that their salary was only thirty-five pounds currency, and of this small sum they had to give some four or five pounds to charitable purposes, and support themselves upon the remainder. He believed those statements to be true, and felt it a duty to assist the needy. All that I have written I consider to be strictly true, and can be made to appear from the statements contained in their own reports.

In conclusion, in undertaking the unpleasant task which I have

endeavored faithfully and candidly to perform, I have not been actuated by a censorious and prejudiced spirit, nor from a mere wish to expose the faults and failings of my fellow creatures; but from a love of honesty, truth and candor, and for the purpose of preventing the unsuspecting from being imposed upon by selfish and designing men.

If I have made any incorrect statements, they are requested in the spirit of candor to point them out, and I pledge myself, when convinced of such mistake, frankly to confess them. Let them not affect to pass these statements by in silent contempt because the author has not thought proper to put his own proper name to this production. *Facts* are stubborn things, either with or without a name; and it is to a discerning public that I make my appeal. "I speak as unto wise men, Judge ye what I say."

RECAPITULATION.

Amount collected in N.S. District, say,*	£2600 0 0
The half drawn from home in the above two years,	2136 9 0
	£4736 9 0

This sum divided among the fifteen missionaries, the number in Nova Scotia district in 1842, will give to each £315 15s 3d, as a salary per annum, exclusive of all other presents, viz., a dwelling house well supplied with furniture, a horse and carriage, marriage fees, doctor's bill, with presents, &c., &c. Although the minister does not acknowledge as a salary only £35; yet the above amount is received by the body, and applied to their own use, according to their Report.

*The amount collected in the name of the Home Mission, which the ministers receive, I have put down at £200 on each station. In Liverpool, Barrington and Yarmouth, it will average about that sum, but as this collection is not published in any of the reports, and as the ministers have told me that they draw but a small part of their salary from home, I cannot be far out of the way.

Elizabeth